بِسۡمِ ٱللَّهِ ٱلرَّحۡمَٰنِ ٱلرَّحِيمِ

THE SEALED NECTAR

(THE PLEDGE OF AQABAH)

07.04.2012 (Evening Dars)

THE SEALED NECTAR CONTINUES

The last time we discussed Al Isra wal Mi'raj
-and I told you Allah chose to take him to the seven heavens
-because 3 calamities stroke him that year

1. ABU TALIB DIED
-the one that protected him from persecution of Quraish

2. DEATH OF KHADIJAH
-this took place 2 months after the death of his uncle and she was his rock
-behind every successful man is a successful woman and everyman needs a Khadijah

3. THE PEOPLE OF TA'IF STONED HIM UNTIL HIS SHOES WERE FILLED WITH BLOOD
-so this year was called the year of grief
-so Allah took him to the seven heavens to reaffirm that He will never forsake him
-He brought along three gifts

1. SALAH

2. SURAH 2:286

Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned. "Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord! Put not on us a burden greater than we have strength to bear. Pardon us and grant us Forgiveness. Have mercy on us. You are our Maula (Patron, Supporter and Protector, etc.) and give us victory over the disbelieving people." (Al-Baqarah 2:286)

3. MULTIPLICATION OF OUR PIOUS DEEDS
-if you do a pious deed it is written as 10 or 700 good deeds
-but a bad deed is written as only 1 bad deed
-this is because Allah said His mercy prevails over his wrath
-and He is increasing your chances to enter paradise

On the authority of Abu Hurayrah (RA), who said that the Messenger of Allah ((ﷺ)) said: "When

Allah decreed the Creation He pledged Himself by writing in His book which is laid down with Him: 'My mercy prevails over my wrath.'" [Muslim (also by al-Bukhari, an-Nasa'i and Ibn Majah)]

A ray of hope came to the rasul ((ﷺ)) a year after
-6 people from Madina embraced Islam during the hajj season
-and they promised to go back and invite their people to Islam
-4 were from al Khazraj and 2 from al Aws

When these people embraced Islam
-the Prophet (ﷺ) sent with them a very pious and wise Sahabah, Mus'ab ibn Umair
-to invite the other people of Madina to Islam
-this sahabah was called Mus'ab ibn Umair, he is called the first ambassador of Islam

In Madina there were two important personalities
1. Sa'ad ibn Muadh
2. Usaid ibn Hudair

-they were both leaders of a tribe, when Mus'ab ibn Umair was giving dawah to the people
-Usaid approached the people cursing and accusing the 2 men of fooling the people
-he complained why Mus'ab was in the city and manipulating the people
-Mus'ab calmly invited him to sit down and listen, before passing a judgment on his message
-he accepted and sat down he became pleased with the dawah and so he embraced Islam

His other friend Sa'ad ibn Muadh also embraced Islam
-and said to his people, I will never talk to any one of you until all of you embrace Islam
-so they followed in his footstep and embraced Islam including the women
-except one man who delayed his Shahadah until the day of Uhud he is Al Usairim

He embraced Islam and went to the battlefield
-he did not get the chance to perform even a single Salah and the prophet said about him
-he did a little but his reward shall be great

...Al- Usairim, who hung back until the Day of Uhud. On that day he embraced Islam and fought the polytheists but was eventually killed before observing any prostration in the way of prayer. The Prophet [pbuh] commented saying: "He has done a little but his reward is great."...[Ibn Hisham 1/435; Za'd Al- Ma'ad 2/51]

So this hadith tells you that a person can embrace Islam
-one day and fight that same day and even get killed

Then came the 2nd claim of al Aqabah, the first pledge was when the 6 people embraced Islam
-the 13th year of prophet hood, over 70 members of Madina came for hajj
-they said that is it not time for us to protect Muhammad
-instead of abandoning him to the people of Makkah who were hostile to Islam

After their arrival they agreed to meet the rasul on 3 days in a hill called Al Aqabah
-Ka'ab ibn Al Malik gave the account of this historic occasion

One of the leaders of the Ansâr (Helpers), Ka'b bin Malik Al- Ansari, gave an account of the historic meeting which changed the whole course of the struggle between Islam and paganism, he said: We set out for pilgrimage and struck a rendezvous in mid Tashreeq Days. We were accompanied by a celebrity and a notable of ours called 'Abdullah bin 'Amr bin Haram, who was still a polytheist. We disclosed to him our intention of meeting Muhammad [(ﷺ)] and exhorted him to join our ranks and give up polytheism lest he should serve as wood for Hell in the Hereafter. He promptly embraced Islam and witnessed the serious meeting at Al- 'Aqabah. That very night we slept with our people in our camps. After a third of the night had elapsed, we began to leave stealthily and met in a hillock nearby. We were seventy three men and two women Nusaibah bint Ka'b from the Najjars and Asma' bint 'Amr from Bani Salamah. We waited for the Messenger of Allâh [pbuh] until he came in the company of his uncle Al- 'Abbas bin 'Abdul Muttalib who (though himself not a Muslim), adjured us not to draw his nephew away from the protection of his own kindred unless we were fully prepared to defend him even at the risk of our lives. He was the first to speak: "O you people of the Khazraj — the Arabs used to call the Ansâr (Helpers) Khazraj, whether from Khazraj or Aws you all know the position that Muhammad holds among us. We have protected him from our people as much as we could. He is honoured and respected among his people. He refuses to join any party except you. So if you think you can carry out what you promise while inviting him to your town, and if you can defend him against the enemies, then assume the burden that you have taken. But if you are going to surrender him and betray him after having taken him away with you, you had better leave him now because he is respected and well defended in his own place." [Ibn Hisham 1/440-442]

-The people of Mecca rejected, but the people of Medina valued the message
-the uncle of the Prophet ((ﷺ)) was not a Muslim at the time of his speech
-Al-Kazraj was the dominate tribe of medina and Banu Qaynuqa (Jewish tribe) was their ally
-even if you were not part of the tribe al-Kazraj you would be classed as that
-the Prophet ((ﷺ)) refused to be part of any type of people
-except the Medina people because of their sincerity
-above was the speech of Abbas, the uncle of the Prophet ((ﷺ)), and Ka'ab replied

-The Prophet ((ﷺ)) said:

Al- Imam Ahmad, on the authority of Jabir, gave the following details: The Ansâr (Helpers) asked the Messenger of Allâh about the principles over which they would take a pledge. The Prophet answered:
1. To listen and obey in all sets of circumstances.
2. To spend in plenty as well as in scarcity.
3. To enjoin good and forbid evil.
4. In Allah's service, you will fear the censure of none.
5. To defend me in case I seek your help, and debar me from anything you debar yourself, your spouses and children from. And if you observe those precepts, Paradise is in store for you. [Mukhtasar Seerat Ar- Rasool p.155; Ibn Hisham 1/454]

-two women were among the pledge of Aqabah
-73 men and 2 women
-Many of you might be asking yourself a question

Why the people of Medina were are so responsive to the Dawah
-but the people of Mecca were not?

THE THREE REASONS WHY:

1. THEY ENVIED THE PROPHET ((ﷺ)) FOR HIS STATUS
-they were trying to tell Allah who to bless
-they said 'why did not Allah bless someone from the 2 mighty cities'

And they say: "Why is not this Qur'ān sent down to some great man of the two towns (Makkah and Tā'if)?" (Az-Zukhruf 43:31)

2. THEY BENEFITED FROM KUFR AND SHIRK
-the Qurayash used to make people rent uniforms
-they did not care whether you were a man or women,
-they would make you strip and do tawaf if you could not afford the uniform

-they had idols in the Kabah and sold them to people
-they said, you can see these idols and sell them they used to make a lot of money from this
-they used to say how can we make money from a God that we cannot see?
-the Prophet ((ﷺ)) said, 'you cannot see and sell gods'
-people use false religion to exploit other religions

-if you go to Europe and America to get rid of Christianity, do you think they would be happy?
-they do not want the status quo changed
-the churches are like Sainsbury and Wal-Mart

Jimmy Swaggart:
http://en.wikipedia.org/wiki/Jimmy_Swaggart

Jim Bakker:
http://en.wikipedia.org/wiki/Jim_Bakker

Ted Haggard:
http://en.wikipedia.org/wiki/Ted_Haggard

3. THE JEWS USED TO SAY A PROPHET WOULD COME
-the Jews used to say a prophet would come from one of their three tribes
-the used to tell the Arabs when the Prophet comes, we would rule over you and massacre you
-but when Muhammad come, he was and Arab, and the Jews did not except him

-like how Allah said in the Quran

Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad or the Ka'bah at Makkah) as they recongise their sons. But verily, a party of them conceals the truth while they know it - [i.e. the qualities of Muhammad that are written in the Taurat (Torah) and the Injeel (Gospel)]. (Al-Baqarah 2:146)

-the Jews are the most racist people under the heavens
-because they did not accept the Prophet ((ﷺ)) because he was an Arab
-the true racist is a person who chooses the hellfire because of Asabiya (racisms)

The people of Medina had Jewish neighbours who said a prophet would come
-the Jews would say a Prophet (ﷺ) would come from their tribe
-Allah sometimes can make a kaafir spread Islam and he does not know that he is doing so
-The Sun newspaper is a widespread paper in the UK
-they mentioned in that room authentic tauheed and said it delivers hate speech
-we did not ask for publicity, they gave it!
-you have to pay millions of pounds for this type of publicity
-before the Prophet ((ﷺ)) went to Medina, they told the people a Prophet is coming
-they were bragging and boasting, because they said they would massacre the people
-they were giving the Dawah for Muhammad, without them even realizing it

After the second pledge of Aqaba, the Muslims had to migrate
-because Mecca was darul harb
-there was a safe haven directed, this safe haven was Medina
-you were risking your life in darul harb (Makkah) and you were forced to go to Abyssinia
-but then a darul Islam was established
-so you need to ask yourself why would you stay in darul harb over a safe haven?

THERE ARE THREE DARS:

1. DARUL HARB
-(Like UK, USA) they imprison Muslims or kill Muslims
-also Saudi Arabia because they take side with America
-because they supply USA and whoever supports a country who kills Muslims
-this country becomes darul harb
-any country that imprisons Muslims unjustly like UK is darul harb
-or kills or helps others kill Muslims are darul harb like Saudi Arabia
-if you did not know Saudi Arabia is darul harb, you are a jahil an unsuspecting Muslims
-you do not know about fiqhul waqi

-also Pakistan, because Pakistani soldiers are hunting dogs for the crusaders
-if you did not know this, you are pitiful, appalling and pathetic
-you do not know about al wala wal bara

2. DARUL KUFR

-this is like Ethiopia (Abyssinia) like when the Prophet ((ﷺ)) advised people to migrate there
-they do not kill Muslims
-also Jamaica, Venezuela these are darul kufr

3. DARUL ISLAM

-darul Islam is a land ruled by the mujahedeen
-that the people are safe guarded by Islam and the Shariah
-you have to make hijrah from darul harb and go to darul kufr
-we refuse to make hijrah because we love the dole
-the food stamps and we worship our bellies and private parts
-Allah talks about this:

Verily! As for those whom the angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on earth." They (angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?" Such men will find their abode in Hell - What an evil destination! (An-Nisa 4:97)

-Shaikh got a text message that Timbuktu has fallen to the mujahedeen
-and Shariah is established there
-but Shaikh does not expect Muslims of Europe and America to make hijrah there
-because they worry about central heating and many other things
-even though Darul Islam will be established in many countries all over the world
-there are many people who will refuse to make hijrah because they love the dunya
-the prophet saw said, when the dajjal comes the majority of the followers would be women

Ibn Umar (RA) narrated the Prophet ((ﷺ)) said: "The Dajjal will come to this pond in Marriqanaat (a valley in Madina). Most of the people who follow the Dajjal will be women till a man has to use rope to tie up his mother, daughter, sister and aunt out of fear that they will leave the home to follow the Dajjal. Then Allah will grant victory to the Muslims over the Dajjal so the Muslims will kill the Dajjal and his party who will be the Jews. The Jews will run behind a tree and a stone to hide from the Muslims and the tree and the stone will call out 'O Muslim a Jew is behind me so come and kill him.'" [Musnad Ahmad (2/67) No. 5353 and Tabarani in 'al-Mu'jam al-Kabir' (12/307) No. 13197]

-these countries like Europe and America are a dajjal countries, women love these countries
-and they find it hard to migrate from these countries because they like the pump and glitter

-but when the Prophet ((ﷺ)) found a safe haven, the first was to migrate was Abu Salamah
-the safe haven was Medina
-Umm Salamah, when her husband wanted to migrate the kuffaar snatched her son and hurt him
-she stayed behind, because she was crying for her son
-then a family member felt pity for her and asked the kuffaar to release her son, so they did
-and then when they did she set on bare foot to head to Medina

-then she had a lift from another sahaba

The first one to migrate was Abu Salamah, a year before the Great 'Aqabah Pledge. When he had made up his mind to leave Makkah, his in-laws, in a desperate attempt to raise obstacles, detained his wife and snatched his son and dislocated his hand. Umm Salamah, after the departure of her husband and the loss of her son spent a year by herself weeping and lamenting. A relative of hers eventually had pity on her and exhorted the others to release her son and let her join her husband. She then set out on a journey of 500 kilometres with no help whatsoever. At a spot called At-Tan'im, 'Uthman bin Talhah came across her and offered to give her ride to Madinah. She, along with her son, joined Abu Salamah in the village of Quba', a suburb of Madinah. [Ibn Hisham 1/468]

-Suhaib ar-Rumi, headed to make hijrah, but was caught, he was very rich
-when he was migrating they caught him and said
-you were poor and because of our hospitality towards you, you became rich
-they said, you have to leave all the money behind
-so he left all the money behind and left penniless

Another instance of the atrocities of the polytheist Makkans, as regards migration, is Suhaib. This man expressed his wish to migrate and of course this was a source of indignation to the disbelievers. They began to insult him claiming that he had come into Makkah as a worthless tramp, but their town was gracious enough and thanks to them he managed to make a lot of money and become wealthy. They gave orders that he would not leave. Seeing this, he offered to give away all his wealth to them. They eventually agreed to release him on that condition. The Prophet heard this story and commented on it saying: "Suhaib is the winner, after all." [Ibn Hisham 1/477]

-the Sahabas used to migrate in secret because fear of getting captured
Umar bin Khattab, told the people of Mecca that he will make hijrah to Yatrib (Medina)

Ibn 'Asakir narrated that 'Ali said: I don't know of anyone who didn't emigrate in secret except for 'Umar ibn al-Khattab; because when he wanted to emigrate he strapped on his sword, put his bow over his shoulder, carried his arrows in his hand, and came to the Ka'bah where the nobles of Quraysh were in the courtyard. He performed seven circuits, and then prayed two raka'at at the Station (of Ibrahim). Then he approached their circle one step at a time and said, "What ugly faces! Whoever wishes to bereave his mother, orphan his children and widow his wife then let him meet me behind this valley." Not one of them followed him.

-then the Quraysh left him alone and he was the only Sahabah who migrated without harassment
-some Sahabahs had already migrated to Ethiopia
-and then when darul Islam was established they migrated there
-they would have double the reward

-the Prophet ((ﷺ)) stayed behind in Mecca and was the last to migrated because
-he wanted to make sure all the Sahabahs migrated there first safely

-even at the time of the battles the Prophet ((ﷺ)) used to be at the back of the march
-to make sure they are all ok

-Abu Bakr stayed behind with the Prophet (ﷺ)
-Abu Bakr was desperate to migrate but the Prophet (ﷺ) always used to say
-'sabr sabr maybe Allah will provide for you a best companion to migrate with'
-the Prophet (ﷺ) was talking about himself

The situation was no doubt critical in Makkah but Muhammad [(ﷺ)] was not at all perturbed. Abu Bakr was, however, urging the Prophet to depart from that town. He was also eagerly waiting for an opportunity to accompany Muhammad [(ﷺ)] on this eventful journey. But the Prophet told him that the time had not yet come; the Lord had not given him the command to migrate. In anticipation of the Command of Allâh, Abu Bakr had made preparations for the journey. He had purchased two swift camels and had fed them properly for four months so that they could successively stand the ordeals of the long desert journey. [Bukhari 1/553]

-why was Abu Bakr desperate to migrate?
-because when a Muslim from darul harb see's a darul Islam established they want to go there
-and be in company of the Muslims
-the Prophet saw said in a famous hadith about those who live amongst the kufaar

The Prophet ((ﷺ)) said, "I am not responsible for any Muslim who stays among polytheists. They asked: 'Why, Apostle of Allah? He said: 'Their fires should not be visible to one another.', and he ((ﷺ)) said, "Who joins the polytheists and lives with them then he is like them" and he ((ﷺ)) said: "Migration will not end until repentance ends, and repentance will not end until the sun rises in the west." [Al-Musnad Vol.4/99, Abu Dawud Vol.3/7 Hadith 2479, and ad-Darami Vol.2/239]

The Messenger of Allah ((ﷺ)) said: "I have nothing to do with every Muslim who settles among the mushrikeen." (Reported by al-Tirmidhi, no. 1604; Abu Dawood, no. 2645)

It was narrated from Samurah that the Prophet ((ﷺ)) said: "Do not live among the mushrikeen and do not mix with them, for whoever lives among them or mixes with them is not one of us." [Narrated by al-Bayhaqi, 9/142; al-Haakim, 2/154. He said, it is saheeh according to the conditions of al-Bukhari]

-even though Saudi Arabia is darul harb is better for you to live there than in USA / UK
-some of you do not know what KSA is, it means the kingdom of Saudi Arabia

-migration is compulsory upon you forever until the sun rises from the west
-many Muslim women, fornicate with kuffaar men, in college, school and work etc
-what do you expect? you are living in darul harb
-you cannot do honor killing, do not think that is what Islam is
-and if one does fornicate, the punishment is 100 lashes
-you cannot do that in darul harb, you will get done for GBH (Grievous Bodily Harm)
-and also for adultery the punishment is killing, but in darul Islam, the caliph has to do this

-after you have FOUR (4) witnesses and also anything cannot be 'adultery'
-you have to witness the 'pen in the ink'
-80 lashes would be given to the one who gave false testimony (the 4 witness)
-and if their testimony contradicts each other
-like what happened at the time, of Umar bin Khattab

The case of Mughirah bin Shu`bah, in which `Umar punished Abu Bakrah and the other two eye-witnesses on the charge of false accusation. A critical study of the entire case shows that this precedent is not applicable to every case where the crime is not proved by proper evidence The facts of the case are that Mughirah bin Sh u`bah, the Governor of Basrah, did not have good relations with Abu Bakrah, whose house was opposite to his house across the same street. One day the windows of the two houses were opened by a strong current of wind. When 'Abu Bakrah got up to close his window, he saw through the opposite window across the street Mughirah in a state of actual sexual intercourse. He asked three of his friends (Naf`i bin Kaladah, and Shibl bin Ma`bad) who were also sitting with him to stand up and witness w Mughirah was doing. The friends asked him who the woman was. Abu Bakrah. said that she was Umm Jamil. The next day a complaint to this effect was sent to `Umar, who immediately suspended Mughirah and appointed Abu Musa Ash`ari as Governor of Basrah. Mughirah along with the witnesses was called to Al-Madinah. When they were asked about the case, Abu Bakrah said that they had seen Mughirah actually committing sexual intercourse with umm Jamil, but Ziad said that the woman was not clearly visible and that he could not say definitely whether it was Umm Jamil or not. During the cross examination, Mughirah proved that they could not have seen the woman distinctly from the place where they were standing. He also proved that there was a close resemblance between his wife and Umm Jamil. Besides this, circumstantial evidence also showed that during the Caliphate of `Umar, the governor of a province could not have committed this crime in his official residence, especially when his wife was also living with him. Thus the supposition of Abu Bakrah and his companions that Mughirah was having sexual intercourse with Umm Jamil, instead of his own wife, was nothing but a misplaced suspicion. It was for this reason that `Umar not only acquitted the accused but also punished Abu Bakrah, Naf`i and Shibl as slanderers. It is obvious that this isolated decision was based on the specific circumstances of the case and not on the principle that the witnesses must be' punished when they are not able to prove the charge by their evidence. (For details of this case, see Ahkam al-Qur'an, Ibn al-`Arabi, Vol. II, pp. 88, 89)

-you are not supposed to live in darul harb when darul Islam is established

Narrated By Abu Bakra: During the battle of Al-Jamal, Allah benefited me with a Word (I heard from the Prophet). When the Prophet (ﷺ) heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler." [Sahih Bukhari, Vol 9, Book 88, Hadith #219]

-any country that is run by a woman will not be prosperous
-the feminist reject this hadith because they would not take the hadith of Abu Bakra
-because he was one of those who were flogged

-There was a council, sat by Abu Jahl, Abu Sufiyan and many more,

-they spoke about how to get rid of Muhammad

There was a lengthy debate and several proposals were put forward. Expulsion from Makkah was proposed and debated in turn but finally turned down on grounds that his sweet and heart-touching words could entice the other Arabs to attack them in their own city. Imprisonment for life was also debated but also refused for fear that his followers might increase in number, overpower them and release him by force. At this point, the arch- criminal of Makkah, Abu Jahl bin Hisham suggested that they assassinate him. But assassination by one man would have exposed him and his family to the vengeance of blood. The difficulty was at last solved by Abu Jahl himself, who suggested that a band of young men, one from each tribe, should strike Muhammad simultaneously with their swords so that the blood- money would be spread over them all and therefore could not be exacted, and his people would seek a mind- based recourse for settlement. The sinful proposal was unanimously accepted, and the representatives broke up the meeting and went back home with full determination for immediate implementation. [Ibn Hisham 1/480-482]

Say (O Muhammad (Peace be upon him)to these Mushrikûn and Kafirûn): "O Al-Kafirûn (disbelievers in Allah, in His Oneness, in His Angels, in His Books, in His Messengers, in the Day of Resurrection, and in Al-Qadar, etc.)! (Al-Kafirun 109:1)

"I worship not that which you worship, (Al-Kafirun 109:2)

-so whenever you are the torch bearer of Islam, if you are single they ignore you
-if you start having followers they want you to sell out
-when you refuse to sell out, the other step is to target your character
-like when Allah says in Surah 104

Woe to every slanderer and backbiter. (Al-Humuzah 104:1)

Who has gathered wealth and counted it, (Al-Humuzah 104:2)

-then if that does not work, they then start to have sanctions on you and starve you
-like Allah says: 2:217

They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-al-Haram (at Makkah), And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever." (Al-Baqarah 2:217)

-they the kuffaar will fight you until you apostate the deen if they can
-they sanctioned the Prophet ((ﷺ)) for three years

THERE ARE DIFFERENT METHODS THE KAAFIR USE

1.THEY WILL IGNORE YOU
-and think you will run out of words

2. THEY WILL WANT TO BUY YOU OUT
-when your followers grow in numbers they want to buy you out

3. THEY WANT YOU TO COMPROMISE
-the kuffaar do this now, you see in Pakistan
-they tell the Muslims to change the school curriculum

4. THEY WILL SLANDER YOUR NAME
-Allah then revealed Surah 104:1

Woe to every slanderer and backbiter. (Al-Humuzah 104:1)

Who has gathered wealth and counted it, (Al-Humuzah 104:2)

5. THEY WILL SANCTION YOU AND STARVE YOU
-if you fail to compromise
-Allah says in Surah 68:9

They wish that you should compromise (in religion out of courtesy) with them, so they (too) would compromise with you. (Al-Qalam 68:9)

-Allah warned you they will want you to compromise
-so they want you to abandon, Niqaab, Jilbaab, Hijaab, Jihaad etc
-they want you to change the education curriculum and things like al wala wal bara
-so they try and establish their own places in Europe and America, and teach what they like
-they even made their own Quran, al furqaan, they have it in Kuwait to please their masters

The Fake Quran:
http://www.youtube.com/watch?v=XTqgrLwabE8

-when you refuse to compromise they will sanction you and embargoes
-the prophet suffered this and you will suffer I also IF you implement Shariah
-and if sanction and embargoes does not work, they will turn to next step

6. THEY WILL KILL YOU PHYSICALLY
-this is military warfare

-they the Quraysh came to a resolve in their council, that they would kill the Prophet,
-by seven different men from different tribes and then, the prophet's ((ﷺ)) tribe will have to take blood money.

-because they cannot afford to fight 7 tribes
-whose idea was this? Abu Jahl, he was the think tank
-his name was Abu Hakm , but the prophet ((ﷺ)) changed his name to Abu Jahl
-the Prophet ((ﷺ)) put Ali (RA) in his place in the bed and escaped
-and when he escaped the prophet ((ﷺ)) recited an ayah of Surah Yasin
-and then the kufaar could not see him

And We have put a barrier before them, and a barrier behind them, and We have covered them up, so that they cannot see. (Ya-Sin 36:9)

-when the seven young men were still there, someone raised the alarm
-they said you are outside the prophet's house? whilst he is long gone and migrated!
-and then they uncovered the bed and found Ali, they were humiliated
-some narrations say, they took Ali and beat him because he was part of the plot

Quraish, on the other hand, were quite baffled and exasperated when the news of the escape of the two companions was confirmed. They brought 'Ali to Al- Ka'bah, beat him brutally and confined him there for an hour attempting desperately to make him divulge the secret of the disappearance of the two 'fugitives', but to no avail. They then went to see Asma', Abu Bakr's daughter, but here also their attempts went in vain. While at her door Abu Jahl slapped the girl so severely that her earring broke up.[Rahmat-al-lil'alameen 1/96; Ibn Hisham 1/487]

-the people expected the Prophet ((ﷺ)) to head north, but he headed south
-the way of Yemen and hid in a cave called Thawr
-when the Prophet ((ﷺ)) and Abu Bakr hid Asmaa was at home and she was 27
-when Asmaa said to Abu Jahl she does not know where her father is even though she did,
-because her job was to deliver the food to them, they stayed in the cave for 3 days
-so when Abu Jahl asked her, he slapped her so hard,
-that her earring broke and said you are lying
-but she would never give up the Prophet ((ﷺ))
-she was a woman of Taqwa
-why did she not reveal where the Prophet ((ﷺ)) and her father was?
-because they would kill them,

The notables of Makkah convened an emergency session to determine the future course of action and explore all areas that could help arrest the two men. They decided to block all avenues leading out of Makkah and imposed heavy armed surveillance over all potential exits. A price of 100 camels was set upon the head of each one. [Bukhari 1/554]

-the kuffaar were so humiliated when the Prophet ((ﷺ)) and Abu Bakr escaped,
-the kuffaar set out a bounty of 100 camels for each man
-why did they put out a bounty? because they were outmaneuvered

-the prophet was so clever, everyone expected him to head north,
-because that is where Medina was but he headed south and stayed three days in a cave

-the kuffaar came close to the cave

Horsemen, infantry and tracers of tracks scoured the country. Once they even reached the mouth of the cave where the Prophet [(ﷺ)] and Abu Bakr were hiding. When he saw the enemy at a very close distance, Abu Bakr whispered to the Prophet [pbuh]: "What, if they were to look through the crevice and detect us?" The Prophet [pbuh] in his God- inspired calm replied: "Silence Abu Bakr! What do you think of those two with whom the Third is Allâh."[Bukhari 1/516; Mukhtasar Seerat Ar-Rasool p.168]

-a snake bit Abu Bakr by the cave, and his tears fell on the Prophet ((ﷺ))

If you help him (Muhammad (ﷺ)) not (it does not matter), for Allah did indeed help him when the disbelievers drove him out, the second of two, when they (Muhammad SAW and Abu Bakr) were in the cave, and he (SAW) said to his companion (Abu Bakr): "Be not sad (or afraid), surely Allah is with us." (At-Tawbah 9:40)

-this ayah Allah stated Abu Bakr as a Sahabah
-and the Prophet (ﷺ) told Abu Bakr not to be scared because Allah is the third in the cave

-the Shi'ites beg to differ with this ayah and Abu Bakr
-Shi'ites do not believe in the Quran they try and veto Allah